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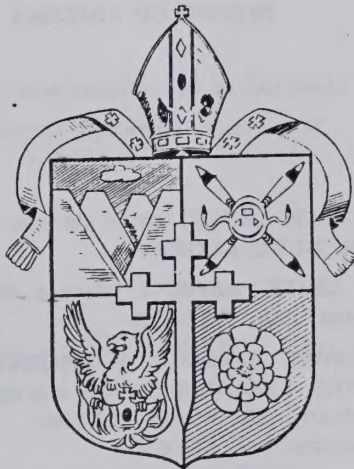


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Nichols, Charles A.
A History of Saint Stephen's
Episcopal Church, Douglas,

Fiftieth Anniversary

St. Stephen's Episcopal Church



ARIZONA

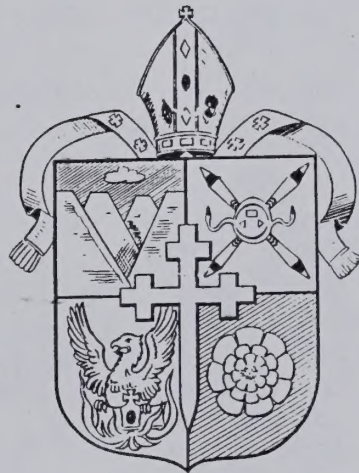
1903-1953

Douglas, Arizona

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Fiftieth Anniversary

St. Stephen's Episcopal Church



ARIZONA

1903-1953

Douglas, Arizona

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for

THE RIGHT REVEREND ARTHUR B. KINSOLVING II
BISHOP OF ARIZONA

(Adopted as the official seal of the
Missionary District of Arizona.)

DEXTER CHIEF, AZURE, Grand Canyon of Arizona PRO-
PER, NUCE ARGENT.

SINISTER CHIEF, ARGENT, Navajo Sand Painting of
Eternal Life, PROPER.

DEXTER BASE, ARGENT, A PHOENIX DISPLAYED
SABLE, LANGUED GULES, Rising from the crown
of Spain, OR. Flames, GULES.
If desired ALL PROPER.

SINISTER BASE, VERT. A conventional Saguaro Blossom,
OR.

SURMOUNTED, A CROSSLET FITCHEE, OR. Above FESS
POINT to CENTER BASE POINT.

THE CREST, A BISHOP'S MITRE, OR.

The word ARIZONA below the ARMS.

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A History of
Saint Stephen's Episcopal Church

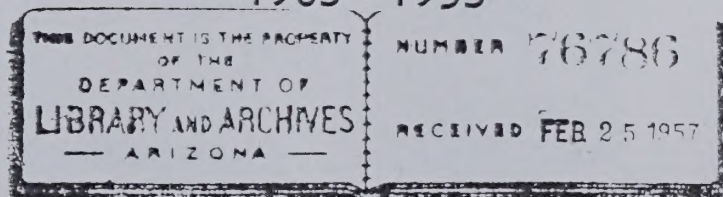
DOUGLAS, ARIZONA

WRITTEN BY CHARLES A. NICHOLS

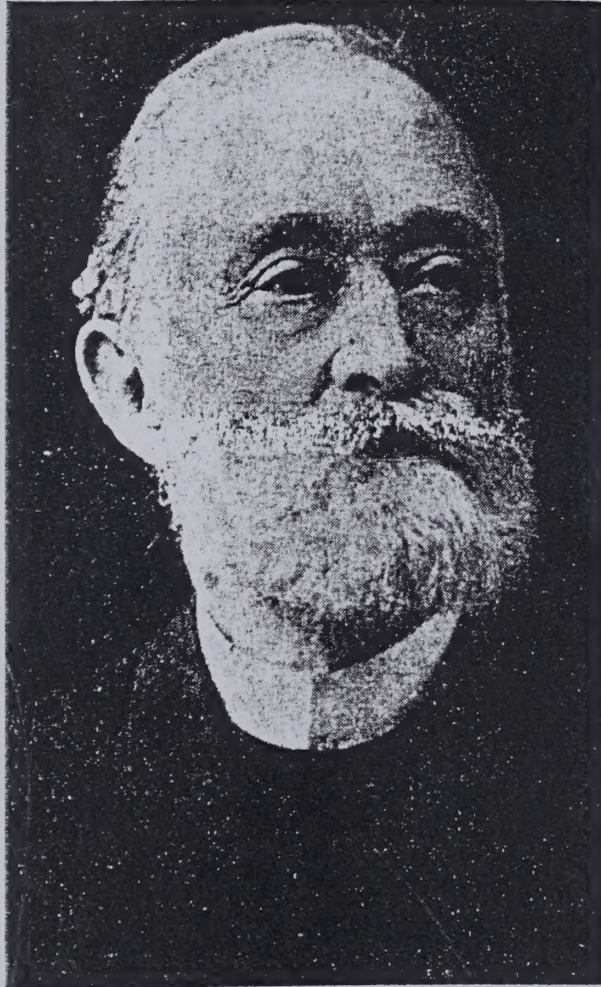
FOR THE

FIFTIETH ANNIVERSARY CELEBRATION

1903 - 1953



"A jubilee shall that fiftieth year be unto you."
—Leviticus 25-11



RIGHT REVEREND JOHN MILLS KENDRICK

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Right Reverend John Mills Kendrick

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John Mills Kendrick was born in Gambier, Ohio, on May 14, 1836. His father was John Kendrick, Professor of Latin at Kenyon College. When John Jr. was three years old his father moved to Marietta, Ohio, where he became a professor in Marietta College. Evidently he spent the greater part of his life there as the record says he was a Warden of St. Luke's Church for fifty years. It was here that the son received his academic education and graduated. Then he went to New York to study Law in the office of an uncle, and was admitted to the Bar in New York City. He attended church services in Brooklyn and was confirmed there.

But the Church made a stronger appeal to his mental and spiritual endowments than the legal profession so the promising young attorney returned to Bexley Hall, Kenyon College, to study for the ministry. These were days of indecision that tried men's souls. When the Civil War broke out John's sympathies were with the North but Bishop Bedell of the Diocese of Ohio favored the South. Disregarding all church affiliations and family influences, John went to Columbus and enlisted in the Thirty-third Ohio Volunteers. He was soon commissioned a First Lieutenant and in August of 1861 he was commissioned Adjutant General of the Fourth Division under Brig. Gen. Nelson.

He fought bravely in the battles of Shiloh and Pittsburg Landing and had two horses shot from under him but escaped injury. The Union forces won the battle of Shiloh but later Gen. Kendrick was reconnoitering with a detachment of Gen. Nelson's staff and fell into the enemy's hands. The entire detachment were booked for Andersonville prison but the General was paroled until the end of the war. In after years he often remarked: "I am still a prisoner of the Confederacy."

After the war, he returned to Bexley Hall and finished his course and was ordained to the Diaconate and sent to an island in the lake as a missionary. He remained there for three years. During this period he was married to Sarah Allen.

In 1875 he was called to be the first resident minister of the newly-formed Church of the Good Shepherd, in Columbus. Four years later he was called to St. Luke's Parish, in Cincinnati in the Diocese of Southern Ohio. A few years

later he was appointed General Missionary.

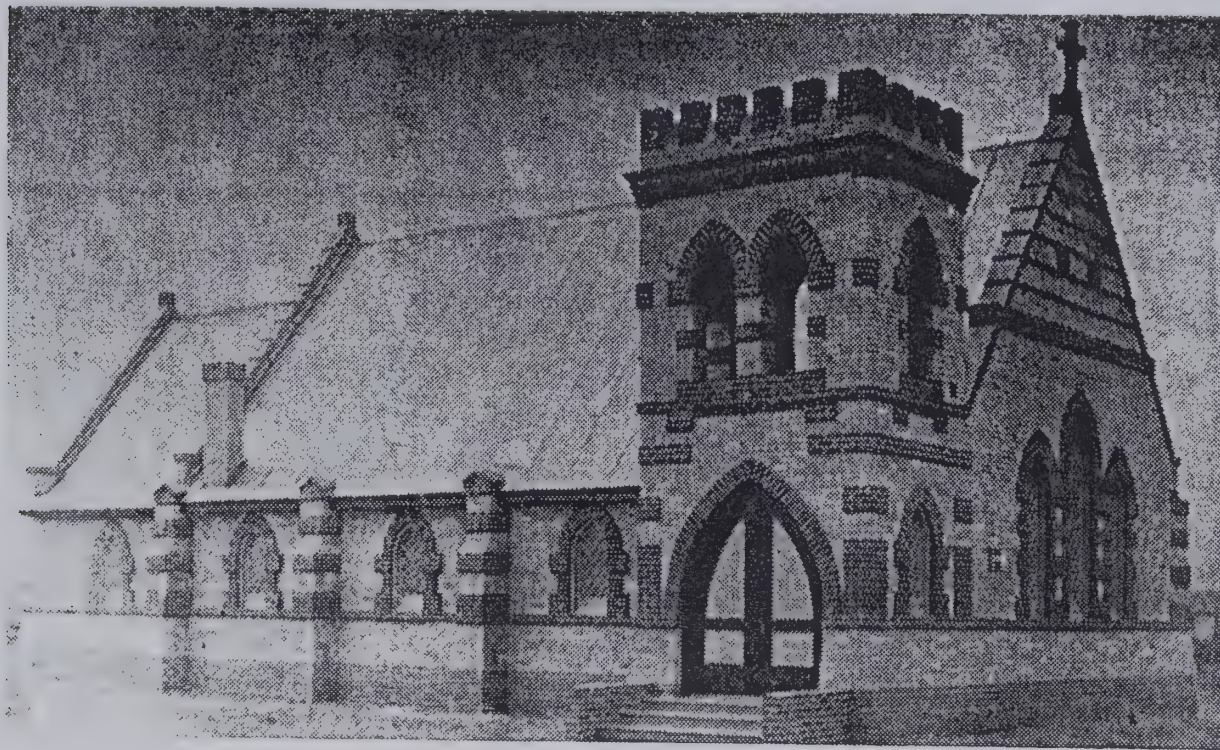
It was while he was serving at Trinity Parish in Columbus that he was elected by the General Convention of 1888 to be Missionary Bishop to New Mexico and Arizona, both of them being Territories. He was consecrated on Jan. 18, 1889 in Trinity Church — the same church that supplied Trinity in Phoenix with its Archdeacon, some twenty years after.

Bishop Kendrick's predecessor, Bishop Dunlap, had been living in Las Vegas, N. M. but moved first to Sante Fe and then to Albuquerque and finally settled in Phoenix. He covered the vast Territories of Arizona and New Mexico — including the City of El Paso — until the General Convention of 1892 separated the two Territories into separate Church Districts, but under one Bishop. He laid the corner stone of a new church in Tucson and visited the mining camp at Tombstone, where Endicott Peabody had established a Mission. We are indebted to Archdeacon Jenkins of Trinity Cathedral for the story of his experience in the wild and woolly town of Willcox.

"On arriving, the Missionary Bishop looked up the leading citizen of the community, a Judge Nichols, who with his wife at once planned for a service. Mrs. Nichols being a fine musician got together some singers. The plan was to have the service in their living room. The word got around far and wide, and when the day of the service came, people were coming in wagons from every direction. So they opened up the schoolhouse — it being in vacation time — and Mrs. Nichols had her piano moved from her house. More seats were needed, so the Lobge Hall, and even the saloons, supplied the chairs. Although hardly any of the people were members of the Episcopal Church, or perhaps of any church, yet the Bishop insisted on having the Holy Communion. Mrs. Nichols said no one would come. But she was mistaken, and nearly everyone came. The Bishop invited all to participate in the Sacrament, and said afterwards that it took a whole hour to administer it to all who came forward.

After the service, he Baptized a number of children and performed the Marriage Ceremony for four couples. When he was ready to go, a large part of the population of the town accompanied him to the station. This had been the first service there for over eight years."

We give this pen sketch of the worthy Bishop, who died in Dec., 1911, so that the reader may know the type of man who directed the organization of the Mission in Douglas and gave it the name, St. Stephen's Church.



SAINT STEPHEN'S MISSION

Saint Stephen's Episcopal Church

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AS A MISSION

In the autobiography of one of our famous American writers we read this pertinent indictment:

"I feel sorry for anyone born after 1918. To have been an adult before the World War of 1914-1918 and to have lived twenty years after is to have known two worlds in one lifetime Never before in the history of the world has there been a time when middle age and old age did not envy youth But who now envies Youth? That this should be so is the most terrible indictment of the human race, and the once civilized world."

Obviously, the history of civilization is but the acts of the members of the human family. If we take the human element out of our Holy Bible we would have left only a book of ethics, or the "Old Dispensation", and we might be in danger of being superseded by a more practical ideal — just as the Old Dispensation was superseded by the New Dispensation.

The Acts of the Apostles is but a repetition of the story found in the Gospels. Likewise the History of St. Stephen's Church is only the acts of its members. If there are unrecorded events, or if it would seem to some of its readers that too much or too little credit is given to certain individuals, it is a source of regret to your historian, since he has made an honest effort to give credit where credit was due and always keep in mind the pioneers who labored so religiously to carry the cross into the wild and woolly, where the spirit of brotherly love struggled so hard for existence.

Your historian was very reluctant in accepting this assignment because of the vital part which his brother, Frederick W. Nichols of Los Angeles, took as a layreader, Sunday school superintendent, and choirmaster of the new organization, before even a church was built to provide a proper setting for the service. True, he was supported as a layreader by such able assistants as H. Ivor Thomas, Lawrence E. Nowers and later by Albert F. Parsons. Thomas was an accountant of some versatility and for twenty years served as Treasurer of the Diocese of Los Angeles. Albert Parsons was a lawyer.

The Church Record gives the first baptism as Annie

Geneva Jewell, by the Bishop of the Missionary District of Arizona, on May 11, 1902. By a strange coincidence the Record names another member of the Jewell family, Emily, a sister, who died of scarlet fever on April 29, 1903. Rev. Mr. McConnel read the burial service for this child.

The first marriage recorded in the new mission was William Arnold Green to Adeline Slaughter. The ceremony was performed by Mr. McConnell on Sept. 9, 1903. The bride was the daughter of John Slaughter of Tombstone fame.

The Record indicates that the Rev. Barr Gifford Lee of Bisbee visited the new town of Douglas and held service on Sept. 15, 1901. He returned and read service on the first Sundays in October and November and on the third Sunday in December and administered the Sacrament to nine persons.

The Right Reverend J. Mills Kendrick, Bishop of Arizona Territory, made a visitation to Douglas on May 11, 1902, and administered Holy Communion. He read Evening Prayer, baptized one candidate and conducted a burial service. Mr. H. Ivor Thomas read the Service on the first and third Sundays of each month until the arrival of the Rev. Joseph McConnell, who came down from Mesilla Park in November and administered the Sacrament to six persons on Nov. 30, 1902. His sojourn was brief — having some unfinished business to attend to in New Mexico, but he returned to Douglas in March, 1903, and immediately started raising money for a new church.

Lots were purchased at the corner of Thirteenth St. and C Ave (Lots 15, 16, 17 — Block 120). They were deeded to H. Ivor Thomas, Trustee, by the International Land and Improvement Company, in the sum of \$350.00. But later it was decided to build St. Stephen's Church on the church block — on land set apart by the townsite company for that purpose.

Your historian has endeavored, without success, to learn who gave the name, St. Stephen's, to the new mission in Douglas. Fred Nichols thinks that Bishop Kendrick gave it a name as well as \$600.00 from his diocesan funds and \$150.00 from the Church Building Association. The original church building cost \$1,200.00. With improvements to 1914, \$3,600.00.

The rectory was finished in 1907 at a cost of \$3,100, which amount was liquidated, with the help of St. Cecilia's Guild and other contributions, over a period of about four years. In 1907 the church was furnished, the brick removed from the arch, and the chancel opened, and the vestry room

added. This cost \$1,000.00 and was raised by subscriptions mostly. The iron fence was purchased for \$250.00 and the Copper Queen Mining Co. furnished the labor to install it. Landscaping was done by Mr. Simonson at his own expense.

In 1912 the church was again enlarged by moving the north wall to the sidewalk on Eleventh street and new pews added. The cost was \$2,000.00 At a meeting of the Vestry of St. Stephen's Church on April 14, 1914, it was unanimously decided that the Mission of St. Stephen's become a parish on the first of September. The membership and finances seemed to justify the move, after several months of careful study and deliberation. The Vestry present at this meeting were:

Dr. William A. Green, Warden,)	
Stuart W. French)	
George W. Cass)	
James S. Douglas)	
Herbert J. Bishop)	Vestry
Charles A. Nichols)	
Percy P. Butler)	
David Struthers)	

W. Foster, Vestry Clerk

The motion that St. Stephen's become an independent parish was made by Stuart W. French and seconded by Percy P. Butler, and carried standing.

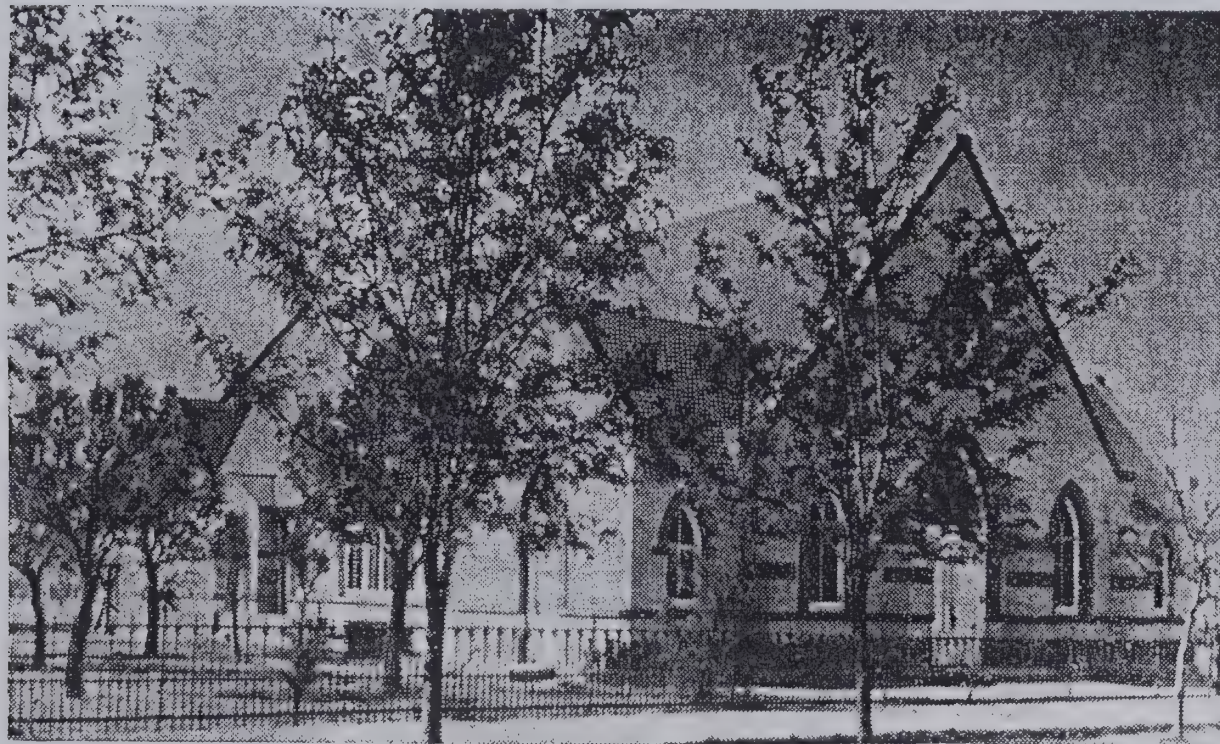
At the annual meeting of the congregation on Jan. 21, 1915, the committee consisting of Stuart French, George Cass and William Foster reported that all steps required to transform St. Stephen's Mission into a Parish were completed.

The vestry clerk read a letter from the Bishop of Arizona, the Right Rev. Julius W. Atwood, authorizing the organization of the Parish and instructing the parishioners to elect their officers. The following names were proposed and elected:

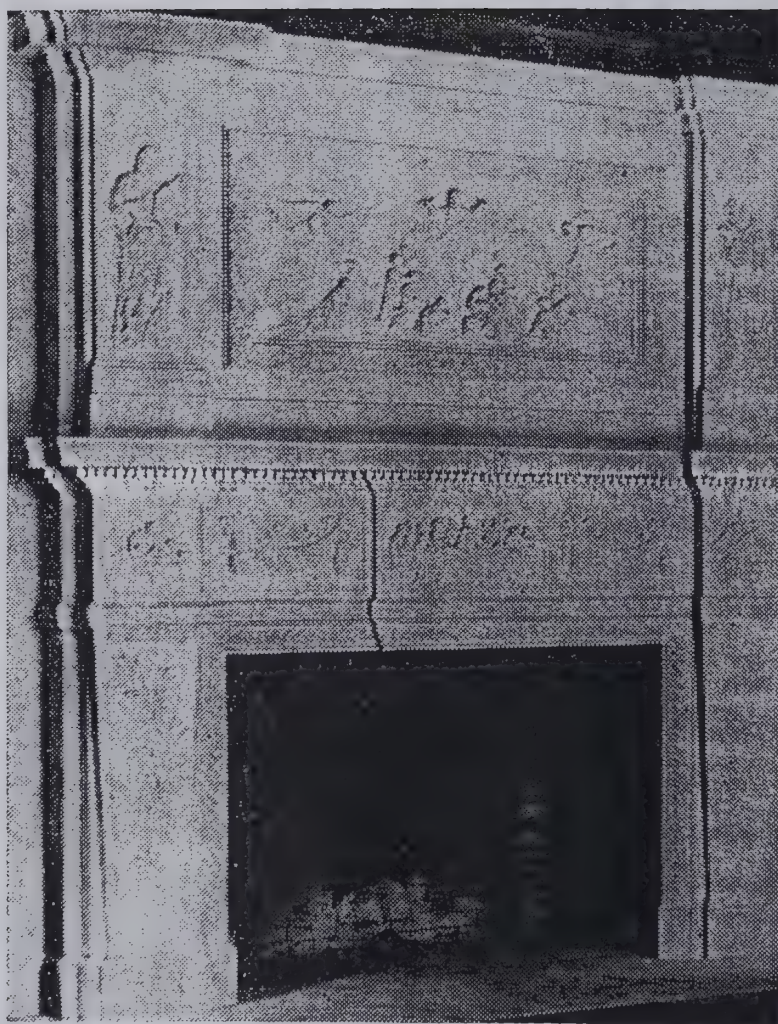
Reverend Ernest W. Simonson, Rector,	
William Eichbaum, Senior Warden	
(Chosen by the Rector)	
Richard G. Arthur, Junior Warden	
(Chosen by the Vestry)	
George W. Cass)
James S. Douglas)
Stuart W. French)
Dr. William A. Greene)
Charles A. Nichols)
Herbert J. Bishop)
Joseph P. Sexton)

Vestry

William Foster, Vestry Clerk



THE PARISH HOUSE



THE DOUGLAS MEMORIAL FIRE PLACE
IN THE PARISH HOUSE

Saint Stephen's Episcopal Church

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AS A PARISH

At the Annual Meeting of St. Stephen's Church on April 6, 1915, the rector reported a membership of 425 (200 of this number being communicants). During the first year as a parish 43 were baptized, 34 confirmed, 9 marriages and 8 burials.

Need for enlarging the church was discussed at this meeting. The Vestry moved to enlarge the nave by rebuilding the north wall as near as feasible to Eleventh Street. Approximately \$2,000.00 was expended.

In 1916, Dr. J. J. P. Armstrong presented the church with a pipe organ. This was accomplished because of several factors. First: the grandfather of the donor was a Bishop of the Church of England in Canada, and the father was a clergyman, consequently the doctor's background was grounded in Church affiliations. Second: the doctor himself was an organist in his younger days. Third: he was a great admirer of his ecclesiastical friend and countryman, the Rev. E. W. Simonson. The cost of the organ was over \$2,000.00. However the modest doctor declined the invitation of the Vestry to play the instrument at the dedication service.

It was said that the doctor promised the rector that when United Verde Extension Mining stock reached a certain level he would buy an organ for St. Stephen's Church.

During the tragic years of the First World War, the Church experienced her greatest upheaval. Social and religious reforms brought about corresponding changes in the character of the individual. These changes were reflected in the personnel of St. Stephen's no less than in the life of the nation. Prohibition, against which the rector fought courageously, helped to break down the morale. Obviously, the spirituality of the Church became involved in many complexities. That is the reason why your historian takes the liberty to quote from one of our keenest critics, in the opening chapter of this History of St. Stephen's Church. Indeed she has lived two lives. One in the rugged pioneer age of the gospel tent and volunteer leadership, and one in the complacent age of cushioned pews and paid choirs.

However, it was during the World War days that the Church became conscious of her duty and obligation to her

clergy, who had labored long and faithfully in the vineyard without reward. The Church Record contains some interesting correspondence relative to the Church Pension Fund. The rector had these communications from Presiding Bishop Lawrence recorded in the minutes. It involves contributions of over \$50,000.00 to this fund and recognizes the Parish of St. Stephen's at Douglas, Arizona among the active churches of the nation.

The year 1923 seems to have been the banner year in the history of St. Stephen's. At the Annual Meeting on Jan. 23, reports were read from St. Cecilia's Guild, the Woman's Auxiliary Guild, the Girl's Friendly Society, the Men's Club and the newly-organized Boy Scout Troop No. 3. The ladies' organizations were meeting in private homes, the Men's Club was meeting in the Gadsden Hotel and the Boy Scout troop was meeting in a vacant room in the rear of 1228 Ninth Street. John Armstrong was president of the Men's Club. The report for St. Cecilia's Guild was read by Mrs. E. S. Marez, Sec. Mrs. J. P. Sexton reported for the Woman's Auxiliary Guild, Mrs. E. C. Piper reported for the Girl's Friendly and C. A. Nichols reported for the Boy Scouts. Roy Wilder reported for the Sunday School, and the entire Vestry was re-elected.

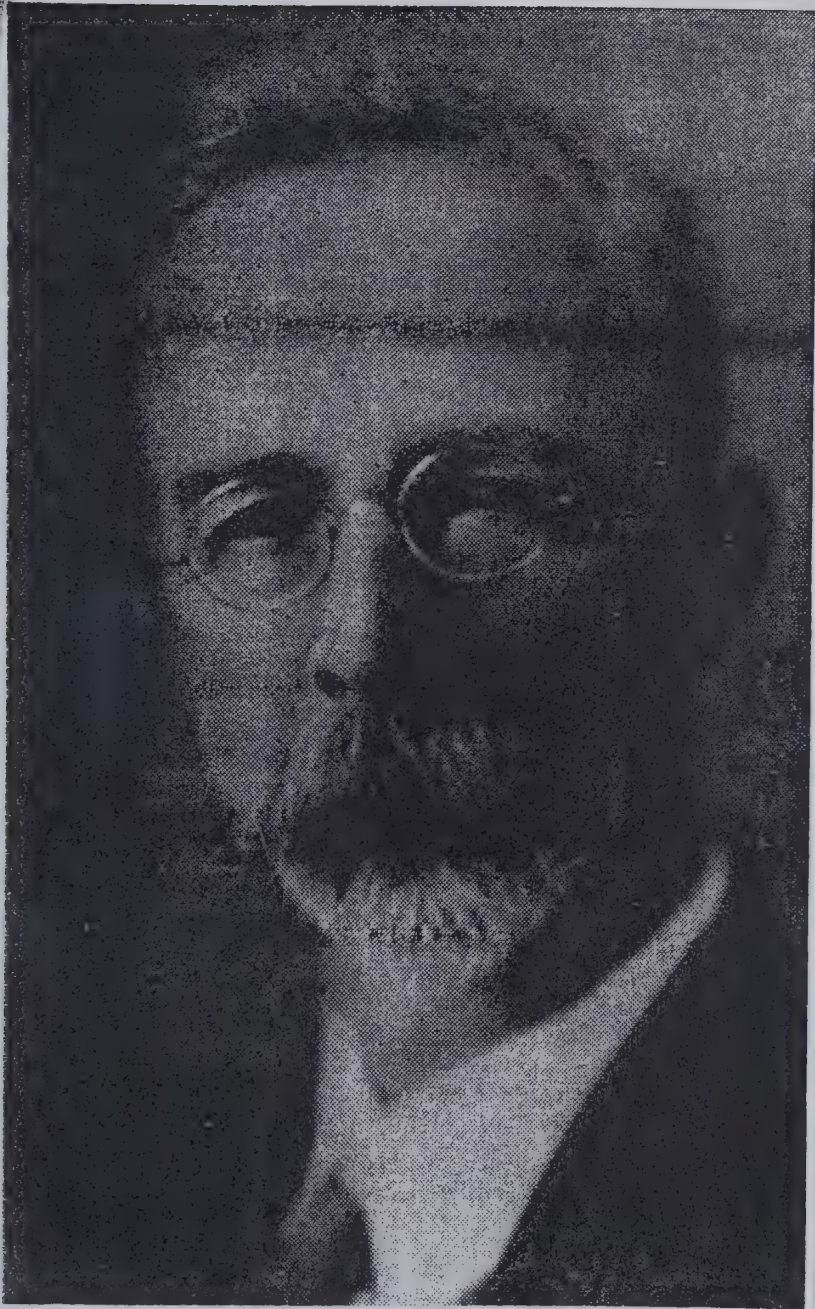
During the year, plans for a parish house were submitted by V. O. Wallingford of Phoenix, which were eventually approved by a resolution of the Vestry on Nov. 19, 1923. A circular letter was sent out to church members and friends of St. Stephen's, inviting the public to participate in the building of a parish house for the benefit of the community-at-large. The letter was signed by the Vestry:

H. J. Bishop, Senior Warden	
R. G. Arthur, Junior Warden.	
James S. Douglas)
James S. Williams, Jr.)
William Eichbaum)
Thomas Davies)
John Armstrong)
Ashley B. Packard)
	Vestry

F. O. Stain, Vestry Clerk

Two bids for the construction of the Parish House were considered: R. E. McKee, El Paso, \$20,000.00. J. M. Sparks, Douglas, \$16,436.00. The Vestry awarded the contract to J. M. Sparks on Feb. 21, 1924.

The Parish House was formally dedicated and opened to the public on Sept. 27, 1924.



H. IVOR THOMAS

H. Ivor Thomas

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H. Ivor Thomas was born in Cefn, North Wales on Oct. 8, 1866. His church affiliations were well grounded in the rituals and traditions of the Church of England, he being a son of Archdeacon D. R. and Louisa M. (Bayley) Thomas. He was educated at Cheltenham College and was a student for one year at St. David's College, Lampeter, a theological university in South Wales.

Evidently the young student did not follow the calling of his distinguished sire, for next we hear of him as a teacher of Classics and English at Ramsey, Isle of Man. Then at Beckenham, Kent, in the same capacity.

We conclude that the spirit of adventure in America called louder than the Holy Spirit of the priesthood, for next we hear of our promising young theological student as an accountant at Eagle Pass, Texas, in 1892, where he remained for five years. However, his devotion to Mother Church never waned throughout his long, varied and useful career. In 1897 he went to Evanston, Illinois, where he was layreader in St. Mark's parish.

We never heard that he had occasion to read a service in the Welsh language, as he was sometimes required to do in his father's parish in Wales.

At the turn of the century the wheel of fortune turned again to the westward. In 1900 our ecclesiastical accountant was found thumbing over a ledger in Bisbee, Arizona. Here his contacts led him to Nacozari, in Sonora, Mexico. On his way he passed through the new town of Douglas, so here he hung up his hat and opened up a set of books for the newly organized First National Bank of Douglas, of which Mr. Mitchell was the first president, and L. C. Hanks was the first cashier. This was in 1902.

There was very little in the wild and woolly border town to promote religious tranquility — especially in one whose background was firmly established in the rituals and conventions of the Church of England, but this did not disturb him whose faith in God came first and foremost above all worldly considerations.

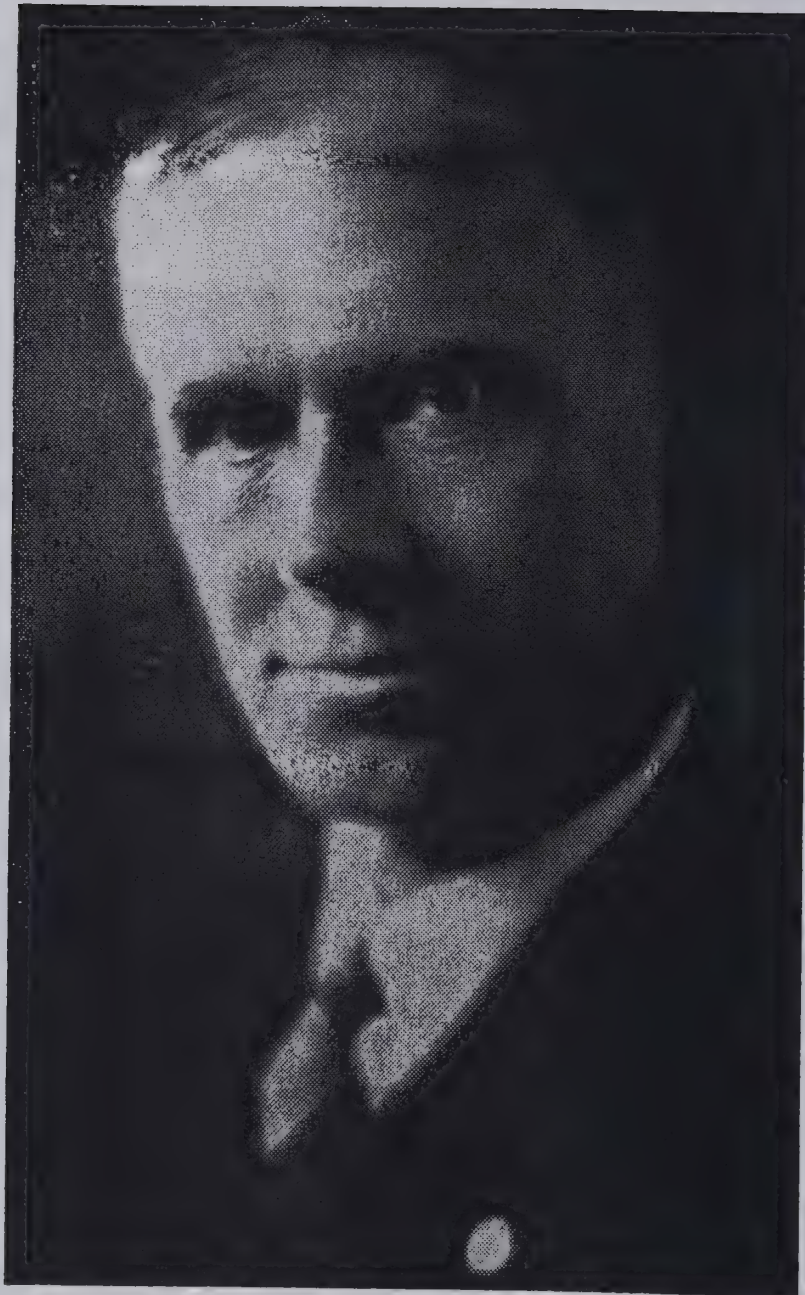
Mr. Thomas immediately announced, on arrival, that he would read the Church Service in the barroom of the Ord

held on the first and third Sundays of each month. Mr. H. C. Stillman was the proprietor of this hostelry, located on the corner of Tenth Street and G Avenue — where the Valley National Bank now stands. Mrs. Stillman was then and always remained a faithful and devoted servant in the cause of righteousness. But the thin board partitions of the Ord Hotel were not sound or bullet proof against the noise and stray shots from the gambling halls and saloons of lower Tenth Street, so it was thought expedient to move the place of worship to a little school house on F Avenue.

Mr. Thomas recalls that a few services were conducted by an ordained minister from Bisbee by the name of Rev. Barr Gifford Lee. However, Bishop Kendrick made several visitations to the wild and woolly town on the Mexican border and held baptisms, confirmations, marriages and burials, and administered the Sacrament, in his gracious and friendly manner.

Immediately, with the help of Mr. and Mrs. Thomas and other loyal laymen, the Bishop organized a scattered congregation into a new Mission. He furnished \$300.00 from his missionary funds and \$50.00 was raised locally.

The first layreader's license in the new Mission was issued to H. Ivor Thomas by Bishop Kendrick in 1901. However, in October, 1903, Mr. Thomas again heard a call to the westward, and became the assistant to the Treasurer of the Diocese of Los Angeles in 1910. In 1928 he was made Treasurer of the Diocese and remained in that capacity until 1948, when he was made honorary Treasurer. He still enjoys that distinction. At this writing he is retired from active service and living at the Jonathan Club in Los Angeles.



FREDERICK WILLIAM NICHOLS

Frederick W. Nichols

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Ferd Nichols came to Arizona Territory from New York State in the fall of 1901. He possessed many important qualifications for church affiliation, among which were a good speaking and singing voice and a layreader's license from Bishop William Croswell Doane of the Diocese of Albany. He joined the choir of Grace Episcopal Church, Tucson, and assisted the Rev. Charles Ferguson put on his dramatic services, which were famous for their excellent music and scholarly sermons. Mrs. Jacobs (later Mrs. Heineman) was choir director. Her personnel in the choir included two ex-Bostonian singers and the soprano, Mrs. Kirkpatrick. Grace Church was then located at Stone Avenue and Broadway.

Fred went from Tucson to Douglas in August of 1902. When he arrived, there was no Episcopal church in the new town on the Mexican border — not even a gospel tent which they could call their own — so he recruited a choir, with Helen Gray as organist, while H. Ivor Thomas, a Welsh layreader, read the service in a school tent, the old EP&SW railroad depot at the foot of Tenth Street, the Ord Hotel, or in a private residence. Later the Masonic Hall, over the present location of the Douglas Dispatch, was utilized for the church service.

Fred Nichols and Mr. Thomas carried on until the arrival of another layreader, Albert F. Parsons. However Lawrence E. Nowers, a druggist from Hillsboro, New Mexico, held a layreader's license from Bishop Kendrick, dated 1894, but to the best recollection of the pioneers, he never read a service in Douglas.

In March, 1903, the Rev. Joseph McConnell came over from Mesilla Park, New Mexico, — with a Scotch plaid shawl on his arm — and took up the work of collecting funds for a church building, but left soon after holding the first service in the new church. He was building other churches in Bisbee and Nogales at the same time. Mr. Thomas also left in October of 1903, so the burden of the work fell back again on the shoulders of Fred Nichols and Lawrence Nowers. So far as we know, Mr. Thomas never saw the church completed which he helped to organize. Fred Nichols says he still has the original list of contributors to St. Stephen's.

Fred conducted the choir, and the ever-faithful Mrs. Elizabeth Sexton was at the organ, Mr. Parsons read the Service, Mr. Nowers collected the offering, while Mrs. Anna

Stillman carried on the work of St. Cecilia's Guild, in a less spectacular but equally important roll in the new mission. They carried the burden with cheerfulness and devotion until the timely arrival of the Rev. Ernest W. Simonson, early in the year 1906. Fred was very active in the choir, church school, and on the vestry until he left Douglas in 1911. He went to California and then to British Columbia.

He took up the work again when he went to Albuquerque in 1915, where he was Sunday school superintendent and layreader under Bishop Frederick B. Howden, and a member of the vestry and choir of St. John's Episcopal Church. Then he moved to Las Vegas, N. M. where he carried on the same work in St. Paul's Parish. He served here from 1917 to 1945 — twenty years as senior warden.

While in New Mexico he served successive years as Convention Treasurer and Church Program Treasurer for the District of New Mexico and Southern Texas. The Southwest Churchman of May 1945 has this to say on his retirement:

A REAL CHURCHMAN

St. Paul's Church in Las Vegas has recently suffered a distinct loss in the removal of Senior Warden Mr. Fred W. Nichols and his family, who have moved to another state. Mr. Nichols came to Las Vegas from Arizona in 1917 and immediately became identified with St. Paul's. He served as Senior Warden for twenty years, as a layreader for twenty-eight years, and as choir director for the past ten years. In the District he was sometime Convention Treasurer and Church Program Treasurer, as well as delegate to the General Convention in Portland. Not only did he share in the work of the Church but also in the work of the community, especially during World War I when he was one of the most active workers in Liberty Bond sales and "Four-Minute Men" activities. He was interested in Y.M.C.A., where he served both as President and Director; in the Boy Scouts as Scoutmaster, Vice-President of the Council and District Commissioner; helped to organize the P.T.A. in Las Vegas, and was the personal representative of the Governor at the World Conference on Alcholism; active in the Kiwanis Club, of which he was a charter member and where he served in various capacities both in the local club and in the international organization as a member of their council and as District Governor.

The Vestry of St. Paul's passed a resolution in honor of his unselfish work for the Church, and the Woman's Auxiliary passed a resolution expressing their regret at the departure of Mr. and Mrs. Nichols.



ANNA LEONORA (LOOMIS) STILLMAN

Anna Leonora (Loomis) Stillman

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One of our early historians, in commenting on the accomplishments of the Spanish Conquistadors, said: "The New World has been a world of men neither lured or restrained by women."

This observation is probably true when conquest by the sword is the only consideration, but it was not until the English Colonists brought the women to our shores that provincial America began to show signs of real progress; And it was not until the covered wagons brought the women to our western frontier that the West began to show real development; And it was not until the Christian Church recognized the proper status of the female of the species that Christianity began to supercede some of the ancient religions of the Old World.

Obviously, the well-established truth, that when such pioneer mothers as "Ma" Stillman began to exercise their influence in the wild and woolly, morality and the Christian spirit began to break down established customs, which eventually, if allowed to grow, would wreck the entire social structure of our civilization.

Anna Leonora (Loomis) Stillman was born at Batavia, New York on March 28, 1850. She married Horace Childs Stillman at Dover, Delaware on Nov. 16, 1870. Mr. Stillman said, on their 50th wedding anniversary in Douglas in 1920, that it took two clergymen to tie the knot. The constancy and devotion of the faithful couple indicated that the nuptial knot certainly was well tied.

In 1878 the Stillmans moved to California and then to Bisbee, Arizona in 1880, where Mr. Stillman demonstrated his versatility as Wells Fargo agent, postmaster and mining engineer, in running the pumps in the Czar shaft for Prof. James Douglas. His health broke under the strain so he spent a year in the Copper Queen Hospital. It was then that his faithful wife carried on as matron of the hospital for five years.

In 1887 the Stillmans decided to leave Bisbee and go back to New York State to live. They started in the old stage coach and got as far as Tombstone, where the new silver camp offered too many opportunities for wealth and romance — and the adventure which they both loved so well. Consequent-

They unloaded their baggage and Horace went to work as Deputy Sheriff. He had served for a short time as a peace officer in Bisbee so the work was not new to him, but from all reports he never boasted about notches on his gun.

Then back to Bisbee in the employ of Overlock Brothers. Here they lived until the new town of Douglas offered an opportunity. Horace became proprietor of the Ord Hotel on the busiest corner of the "toughest town on the Mexican border". It was here that H. Ivor Thomas conducted lay service for the Episcopal Mission and his wife taught the Sunday School.

"Ma" Stillman was the founder and first president of St. Cecilia's Guild and served for many years, but, like some presidents, she did not lose interest when her term of office expired. It was through her efforts that \$2,500 was raised for the rectory, and even more for the church and parish house. No wonder that she was sometimes referred as "A Mother in Israel."

After the tragic death of her husband in an automobile accident, in 1930, she went to live with her daughter in Fresno, California, where she died on Christmas Day, 1935.



INTERIOR OF MISSION



SUNDAY SCHOOL — ST. STEPHEN'S MISSION



REV. JOSEPH McCONNELL

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Reverend Joseph McConnell

o O o

A writer of biographical sketches is surely handicapped if he does not know the date of birth, educational background, nationality, or the date of the death of the subject.

We who met the Rev. Joseph McConnell for the first time, in November, 1902, concluded that he was a Scot, from the visible evidence of a plaid shawl on his arm. But Mr. Simonson always insisted that he was of Irish extraction. If we associate those attributes of wit and humor, which are characteristic of the Irish, Mr. Simonson was probably right in his assumption. So far as our limited information went, Mr. McConnell was from Mesilla Park, New Mexico, where he had founded a mission. It is possible that he came from Texas, originally, since the Texans had a habit of "going out west", as they would say when they left the Lone Star State and migrated to New Mexico or Arizona. Moreover, we who were trained in the customs of the country never asked a stranger why he left Texas or what his name was before leaving. Perhaps it was from custom or habit that none of us asked the new clergyman about his background or location.

The character of a man in the pioneer Territory of Arizona was not judged from the cut of his clothes or the size of his bank account. In fact most pioneers were rich one day and poor the next. All that the early settlers in the new town on the Mexican border wanted to know was: "Can we depend on what he says and does he always keep his word?"

Evidently the people of Douglas had faith in the new minister for they opened their hearts and loosened their purse strings and helped the stranger realize his one ambition to build missions on the frontier of America. But the ambition of the missionary priest did not end when he had completed his mission in New Mexico. He built other missions in Arizona — in Douglas, Bisbee and Nogales. Then he went to California and died there. We can only speculate on his untimely demise. Did he die like Alexander the Great because there were no more worlds to conquer, or did he go to his rest peacefully by the mighty Pacific, after his great accomplishment?

We are not especially concerned here about the end of his sojourn on this terrestrial sphere but we are, or should be, concerned about commemorating his memory on this the 50th anniversary of the church which he built and endowed

his indomitable energy and spirit of good will to men.

There is not a single memorial in or about Saint Stephen's to perpetuate the memory of the master builder. There is not even a corner stone engraved with his name. He was in Douglas for such a little while that very few remember his wit and kindly disposition.

To judge the character of a man, we can best reflect the image of his personality on our minds from the thoughts which he expressed, — or as Sir Walter Scott said, over one hundred years ago: "Accompanied with such memorials of their lives and characters as enables us to compare their persons and countenances with their sentiments and actions."

So we make a record here of some of the homely expressions which the founder of St. Stephen's used in conversation and in the improvised pulpits which he reared in his many missions.

When a preacher is conducting services in three different missions at one time, it is perfectly natural and excusable that he repeat the same story over and over again, because his mind is occupied in raising funds for churches and not especially concerned in editing his sermons.

I don't remember how many times I heard him give the definition of a phenomenon, which he picked up from an old settler on the Rio Grande. The old man said:

"See that cottonwood tree growing by the river? Well that ain't no phenomenon. See that burro standing under the tree? Well, that ain't no phenomenon. But when you see that burro climbing that cottonwood tree backwards, well, that's a phenomenon."

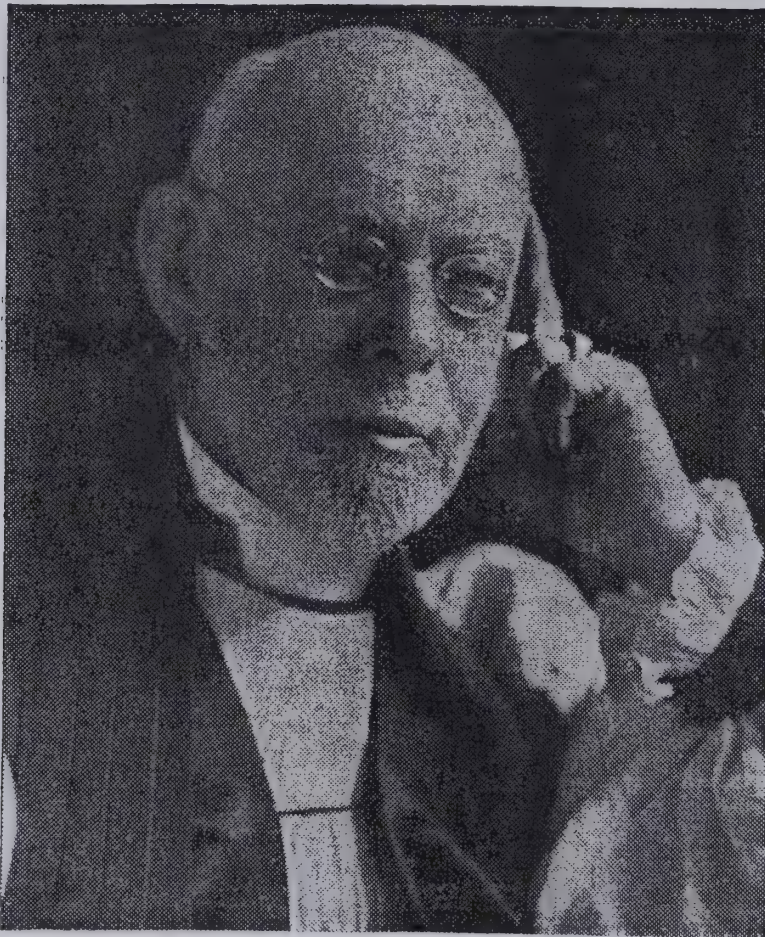
Another joke which he told on himself many times was that when he first came to the Rio Grande country he started out on a hot day to find the elusive river. After searching in the sandy wash in vain he sat down on a stump to cool off. A Mexican came along (he may have been a wetback) so he asked him in Spanish — which he had learned, to assist him in his missionary field: — "Where is the Rio Grande?" The Mexican replied, also in Spanish: "You are sitting in it."

Another saying which the pioneer missionary repeated many times and which illustrates how well he fitted into a community of practical jokers, liberal-minded churchmen, and sabbath-breaking vestrymen who chided him in a friendly way because he did not take a wife from among the widows of his various missions. There were many of them and perchance a few had lost their men in a tragic manner.

His reply to their facetious remark was: "I have always

noticed that the more bereaved a widow, the more willing she was to be consoled." Nevertheless, the serious and obvious conclusion was that he really did offer spiritual consolation to many widows, orphans and discouraged people in all walks of life, in the "country God forgot."

We give you these character sketches that you may know more intimately the man who was really the founder of St. Stephen's and who is deserving of a fitting recognition. Although humble and unpretentious he was a hard worker and sincere in a mission field where there is still so much to be accomplished.



RIGHT REV. JULIUS W. ATWOOD

Right Reverend Julius Walter Atwood

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Bishop Atwood was the first Bishop of the Protestant Episcopal Church of the Missionary District of Arizona, as an independent Missionary District, and the fifth to serve in the territory known as the Missionary District of Nevada, which comprised the Territories of Nevada, Arizona and New Mexico. Bishop O. W. Wittaker, consecrated in 1869, was the first Missionary Bishop of Nevada. He was later consecrated Bishop of Pennsylvania in 1886 and died in 1911 — just a few weeks after Bishop Atwood was consecrated Bishop of Arizona. Before returning to Arizona to take up the work, he attended the funeral of the first Missionary Bishop and pronounced an eulogy on the life and service of his distinguished predecessor.

The Right Rev. Julius W. Atwood was born at Salisbury, Vermont in 1857. He received his A.B. degree at Middleburg College in 1878 and his M.A. from the same institution in 1882, and was made Deacon. He received his D.D. from the Episcopal Theological Seminary in 1913. He served as Deacon for one year and was ordained Priest and Rector of the Church of the Ascension at Ipswich, Mass. Here he remained until 1887. Then he was called to St. James at Providence, R. I., where he served until 1894. Then he went to Trinity Parish, Columbus, Ohio, where he remained until 1908, when he went to Trinity in Phoenix. He served there as Archdeacon and Rector of Trinity Cathedral.

In 1910 the General Convention decided to make two separate Districts of Arizona and New Mexico and appointed a Bishop for each. Bishop Kendrick chose New Mexico, and Archdeacon Atwood was consecrated Bishop of the Missionary District of Arizona, at Boston on Jan. 18, 1911. He retired in 1925 and died in 1945. His ashes were placed under the altar of Trinity Cathedral, Phoenix.

His first visit to St. Stephen's, as a Bishop, was on April 9, 1911. He administered confirmation on Dec. 3, of the same year. His entire administration was characterized by his scholarly attainments and conformance to Canon.



REV. ERNEST WARD SIMONSON

Reverend Ernest Ward Simonson

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Without our Lord and Savior, Jesus Christ, Christianity would never have been known to the ancient world. Without a St. Paul to interpret the meaning of the ethics underlying the Golden Rule, the medieval church never would have been able to comprehend the truths of the Gospel. Without a St. Peter, a St. Stephen and a Savonrola, the selfish world would never have known the value of sacrifice. And without Ernest W. Simonson, St. Stephen's Church in Douglas never would have attained that high degree of spirituality which distinguished her among all the churches of the diocese.

He came upon the busy scene of mine and smelter development in Douglas, Arizona, when America was struggling along under the delusion that material accomplishments were paramount in our civilization. True, St. Stephen's was a reality when he came. The untiring faithful few had labored diligently in the vineyard, but there was no leader to weather the storm of business depressions and lapses of faith, which were all too common in the day of Darwin, Huxley, and Robert Ingersoll. Men had not yet learned that spirituality could not be left out of the picture, if America were to endure.

It took World War I to establish the altruistic injunction: "I am my brother's keeper," and that man is a social creature and cannot live alone. These truths were so well lived in the rectory and so well proclaimed from the pulpit of St. Stephen's by Mr. Simonson, that not only his own congregation but the entire community joined in acknowledging his talents and his contribution to humanity in all walks of life.

St. Stephen's had been without a minister for two years and three months when the Rev. E. W. Simonson stepped down from an EP&SW coach at the foot of Tenth St. into the "toughest town on the Mexican border." He immediately announced service for the following Sunday.

When he took over there were registered only thirteen baptisms (six by Bishop Kendrick and seven by the Rev. Mr. McConnell), seven confirmations, six marriages and seven burials. There were only fourteen communicants when the new minister from the Dominion took up the work.

Throughout the twenty-nine years of faithful service in St. Stephen's Church, and to the community, Mr. Simonson was never known to commercialize his religion or to proselyte

from other denominations, who differed from him only in ritual and interpretation. His appeal was always to the logic and code of ethics behind the movement. His line of reasoning built up a congregation that was his pride and joy and astonished even the most skeptical observer, because of its universal appeal.

Characteristic of his tolerance and co-operation with other denominations is the use of the baptismal tank which was common to all.

Church but insisted on immersion. Consequently, Mr. Simonson contacted the minister of the Christian Church and begged for the use of his baptismal tank. The minister not only consented but gave his brother of the cloth the necessary instructions to immerse his candidate. The convert was a big man, so when he was immersed, the Episcopal clergyman could not lift him up again. He called on the Christian minister for help. Mr. Simonson, in telling about the incident afterwards said: "I could never figure out whether the convert were an Episcopalian or a Christian."

Mr. Simonson was the ideal priest because of his unselfish and co-operative attitude toward all men and all denominations, and his willingness to extend a helping hand to the unfortunate and the worthy recipient of charity. He built St. Stephen's from a membership of fourteen to nearly five hundred.

During his rectorship he once refused the complete jurisdiction over the Department of Religious Education of the Missionary District of Arizona. At another time he was offered the chair of the entire Southwest Province. Since the acceptance of either of these assignments would take him away from his faithful parish — which he had created by the living example of his own moral character and the magnetism of his charming personality — he refused both these assignments.

His was a life that knew no lapses of faith and was not contaminated by contact with the secular world rapidly drifting into materialism, and which had about reached the zenith of scientific development.

One of the strange fatalities which just happen without rhyme or reason — without a definite cause — was the fate of the Men's Club, which met under the leadership of John Armstrong, in an upper room of the Hotel Gadsden, in a private residence, or wherever shelter was provided. But when the well-equipped Parish House offered an ideal place of meeting, the Men's Club ceased to exist. Not that the newly elected rector — who had transformed a struggling mission to

a flourishing parish — disapproved of perpetuating the men's organization, but circumstances over which he had no control were pushing pleasure and secular interests ahead of the functions and duties of the Church. To use a figurative expression: "The Spirit which brought into being the Men's Club had flown out of the stained glass window of the beautiful Parish House. Such inevitable events make one pause in the mad rush for elusive pleasure in a world of undefined ~~purpose and without the will to the responsibility of the~~ ~~the D.S.~~ For if thou lift up thy too, upon it, thou hast polluted it."

Spirituality was the theme and essence of living in the life of the first rector of St. Stephen's, who for twenty-nine eventful years invoked a divine blessing over his diverse and oft-times wayward congregation. How well the true teachings of the Gospels were reflected in his daily life, and how outstanding were the attributes of goodfellowship and altruistic principles revealed in his writings, which your historian was permitted to examine after the death of this remarkable man, and how well we could read the character of the individual from the underscored passages in his extensive library, which the writer catalogued after his death. This library is now in the Bishop's House at Phoenix.

The end came suddenly and without warning. The rector had just returned from a vacation and seemed rejuvenated somewhat, but a sudden heart attack terminated a long and faithful service before medical aid could be procured.

Then the Vestry was confronted with the difficult task of choosing a successor for the rector of St. Stephen's. Bishop Mitchell, who came over for the funeral, was very frank in declaring that a worthy successor might be found but another Mrs. Simonson at the same time was asking too much.

After tolerating over four months of lay services conducted by Charles Nichols, who was licensed by Bishop Mitchell to write his own sermons, the Rev. C. Lee Mills of Jackson Hole, Wyoming, was called to the rectorship of St. Stephen's parish.

The deceased rector was survived by a widow, Phoebe Alberta, and three married daughters, Margaret, Elizabeth and Catherine.

At the same meeting of the Vestry of St. Stephen's Church that called the Rev. C. Lee Mills of the Missionary District of Wyoming, to succeed the late Rev. E. W. Simonson, the following Resolutions were unanimously adopted:

WHEREAS it has pleased Almighty God, in his infinite wisdom, to remove from our midst our dearly beloved friend and rector, the Rev. Ernest W. Simonson, who passed peacefully away on May 16, 1935, after a long and faithful service of twenty-nine years in St. Stephen's Parish, we present the following Resolutions to become a part of the Church record of St. Stephen's Episcopal Church:

Resolved: That we, the Vestry of St. Stephen's Church, voice the sentiments of the congregation as well as the entire community in expressing our appreciation and thanksgiving for the faithful service and helpful ministration of the Rev. Ernest Ward Simonson — deploring and mourning his passing but rejoicing in his victory over the trials and tribulations of this mortal life — and praying for the eternal peace of his magnanimous soul.

Resolved: That by his glorious example of christian living we hereby endeavor to perpetuate and carry on his life work in a manner befitting his memory and worthy of Him whom he served with devotion.

Resolved: That we, who have known the deceased and have received his blessing, be ever mindful of his good deeds and express our gratitude and our respect for a worthy and faithful service, in living as he would have us to live and in serving as he would have us serve a common Master.

Resolved: That a copy of these Resolutions be sent to the family of our late rector and that our expression of loving sympathy be extended to them in their bereavement.

Resolved: That St. Stephen's Parish recognize the value of the service performed by Mrs. Ernest W. Simonson during the past twenty-nine years and that we now declare the same to be comparable to that rendered by our worthy deceased rector. Furthermore be it

Resolved: That these Resolutions be dedicated to the memory of the worthy dead, who died in the Lord, and also to the living, gracious and lovable helpmate who labored by his side in establishing His Kingdom among men.

Signed: William Eichbaum, Senior Warden
Charles A. Nichols, Junior Warden

Alex Braid)	
P. G. Beckett)	
E. W. Graves)	
G. W. Hoopman)	Vestry
Albert Stacy)	
I. H. Wentworth)	

K. B. Melcher, Vestry Clerk

Dated: Douglas, Ariz., Aug. 30, 1935

On Nov. 29, 1936, St. Stephen's Parish dedicated three beautiful stained glass windows to the memory of her departed rector. According to custom, the senior warden presented them to the parish, the junior warden accepted them and the Bishop of the Diocese dedicated them. In accepting the Junior Warden said:

"St. Stephen's Parish accepts these memorial windows, not only because they are an expression of love and memory for a life of faithful service and devotion, but also because they inspire hope in the future — realizing that material values perish, in a realm of material things, but spiritual values live beyond the grave.

In accepting this memorial gift from the people of the parish, I can only express, in small measure, that great obligation of gratitude and appreciation which we all feel for a faithful servant and loyal friend, who labored patiently in the vineyard for twenty-nine eventful years, and whose memory and influence for good shall be cherished by future generations, long after these walls crumble with the dust of time.

We accept this memorial, in the name of Him Whom he served, in righteousness and in truth Amen.

Beneath the three memorial windows is a bronze plaque bearing the following inscription:

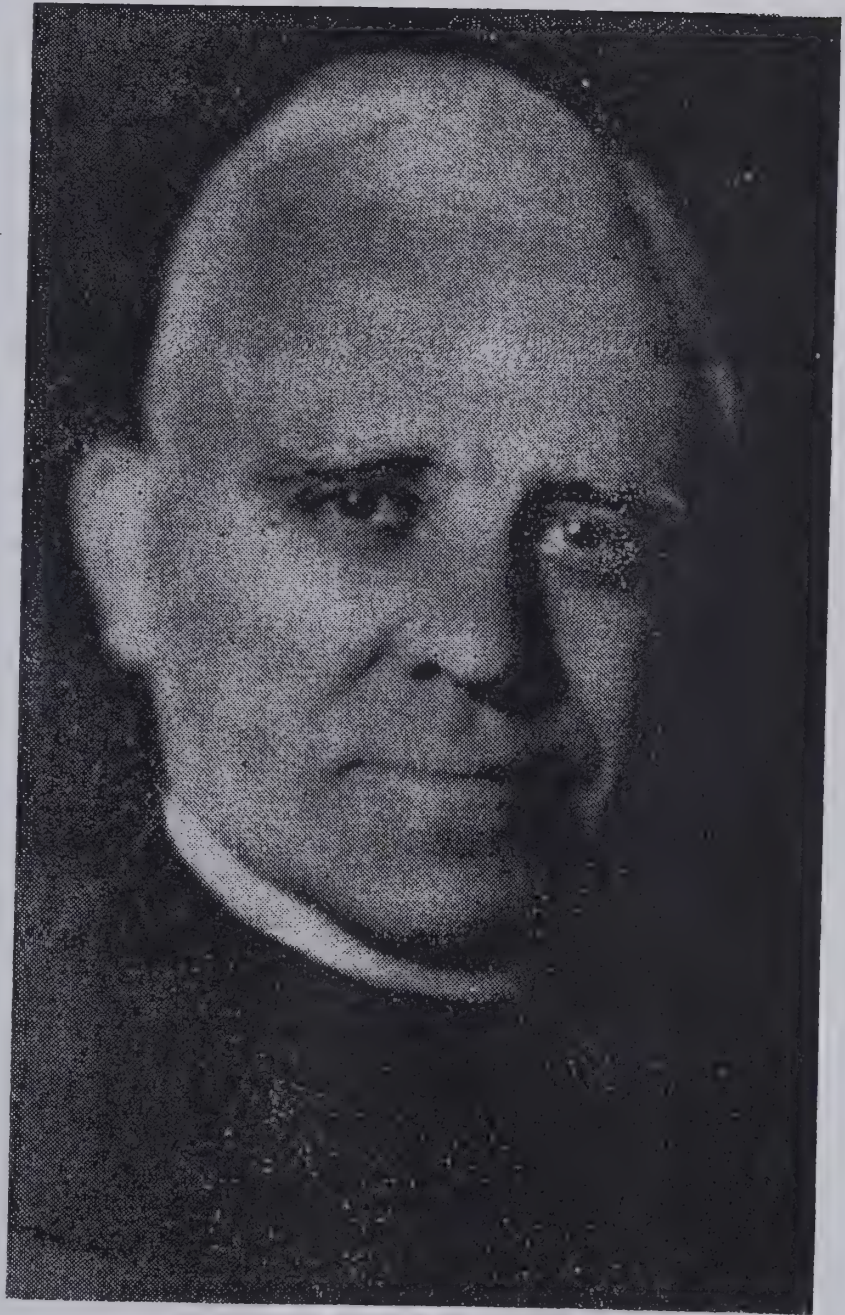
THESE WINDOWS ARE DEDICATED
TO THE GLORY OF GOD
IN LOVING MEMORY OF
ERNEST W. SIMONSON
RECTOR OF
ST. STEPHEN'S CHURCH 1906 - 1935
A. D. 1936

And so the deceased rector of St. Stephen's Church sleeps the last, long sleep of the faithful, beneath a granite cross in Calvary Cemetery. And the nightwind whispers gently in the foothills and in the canyons, which he loved so well. And the dwellers in the sun-kissed borderland shall tell for countless ages of the man of God, who made life more enduring and spiritual, in the pioneer land of diversified interests, conflicting emotions, undefined purpose and unique western characters.

Mrs. Simonson died in 1948. Her ashes lie buried with her devoted husband in the border town, where she spent the greater part of a life dedicated to real Christian virtues of service to all humanity, in the name of the Master whom she served.



MRS. PHOEBE ALBERTA (QUINN) SIMONSON



RIGHT REV. WALTER MITCHELL

Right Reverend Walter Mitchell

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Walter Mitchell was born at Hartville, Mo., on October thirteenth, 1876. After completing his academic education he took up scientific mining and was graduated from the Missouri School of Mines. Then he entered George Washington University at Washington, D. C. and became interested in theology. He received his D.D. from the University of the South in 1902 and was ordained Deacon. The title of B.D. was conferred upon him by the General Theological Seminary in 1903 and he was ordained a Priest. He was Deacon in Charge of Saint Jude's Church, Monroe City, Mo. in 1902 and Acting Chaplain and Assistant Headmaster of Sewanee Grammar School in 1903-1904; Rector of St. John the Baptist Church, San Juan, P. R. in 1904-1906; Director of Fairmont School, Monteagle, Tenn. in 1907, and Rector Porter Military Academy, Charleston, S. C. from 1908 to 1924. He was consecrated Bishop of the Missionary District of Arizona in 1926 and served until his retirement in 1945.

Reverend C. Lee Mills

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When the Vestry of St. Stephen's Church was called upon to select a worthy successor to the deceased rector, Rev. E. W. Simonson, the one thought made manifest at the discussions of the vestrymen was concerning the qualifications of a prospective rector. He must conform to the characteristics and the customs of the western frontier. Therefore, it was not strange that a clergyman from the wilds of the Teton mountains of Wyoming should be called.

The Rev. C. Lee Mills had been a missionary for a short time in the Jackson Hole country. He seemed to possess the educational and cultural requisites of a clergyman of the Episcopal Church, and he accepted the call without question.

He came to St. Stephen's on November first, 1935 and remained until December thirty-first, 1942. During his rectorship he served two terms as Chairman of the Department of Christian Education, and one term as Chairman of Publicity, and was on the board of Examining Chaplains for the Dio-



REV. C. LEE MILLS

cese. The Church was made even more beautiful and attractive during his regime by the re-arrangement of the chancel and the installation of new furniture — mostly as a William Adamson memorial — and the addition of the beautiful Simonson Memorial windows. His contribution to the church choir was no less remarkable than his scholarly sermons.

Rev. C. Lee Mills was born June 21, 1899, at Laurel, Nebraska, baptized in the First Methodist Church at Sheridan, Wyoming, at the age of ten, by the Rev. David Kendall, whose son Paul (now a Major in the U. S. Army) was a school mate. From that time until after his marriage he was identified with the Presbyterian Church. After his marriage to Elizabeth Ann Klick of St. Louis, Mo., they joined the Episcopal Church together and were confirmed by Bishop Du Moulin (retired from Ohio) at St. Peter's Church, Sheridan, Wyoming, in 1929.

His elementary education was at Sheridan, where he graduated from high school in 1917. His undergraduate college work was at the University of Michigan, where he received his Bachelor of Arts degree in 1925. Here he majored in Economics with music as a minor. And it was here that he roomed with Thomas E. Dewey, at the Phi Alpha Fraternity, who was also studying voice culture, which later proved such a valuable asset in the silver-tongued orations which came to us on the air, in Dewey's campaign for the presidency.

Shortly following the confirmation, Mr. Mills decided to study for Holy Orders in the Episcopal Church. They moved to Fairbault, Minnesota, where he attended Seabury Divinity School, graduating in 1931 and receiving his Bachelor of Divinity degree in 1933. He was ordained Deacon on June 21, 1931, by Bishop Elmer N. Schmuck of Wyoming, in St. Peter's at Sheridan, Wyo. On Dec. 21, of the same year, he was ordained Priest in the Church of the Holy Communion, Rock Springs, Wyo.

From July until November, 1935, he served as Vicar of St. John's Church, Jackson, and the Chapel of the Transfiguration, Menor's Ferry — both in the Jackson Hole country of Northwest Wyoming. During this time the vicarage was completely remodeled and St. John's Church, Jackson, was remodeled and enlarged. Also during this time a mission preaching station was established in Hoback Basin, where the Church of St. Hubert the Hunter has since been built.

It was while serving here that contacts were made with St. Stephen's in Douglas, which led to the move into the Southwest. From Douglas Mr. Mills transferred to the rectorship of the Church of the Holy Trinity, Covina, California, in Jan-

uary 1943, so that his two daughters, Elizabeth Lee and Katherine, could have the advantages of the higher education which Douglas did not offer. Katherine won the Bachelor Degree in Sacred Music at the University of Southern California and is now organist at Mount Calvary Episcopal Church in Los Angeles. Elizabeth Lee got her Bachelor's degree from Stanford. Again the Rev. Mr. Mills transferred and is now Rector of Christ's Church, Redondo Beach, California.



THE ALTAR



RIGHT REV. ARTHUR BARKSDALE KINSOLVING, 2nd

Right Reverend Arthur B. Kinsolving II

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The Rt. Rev. Arthur B. Kinsolving, 2nd. D.D., is the son of a Missionary to Southern Brazil. He was born on September 13, 1894, in Rio Grande de Sul, Brazil, and registered as a United States citizen in the United States Consulate within an hour of his birth. He resided in Brazil, South America, until 1906 with his family.

Bishop Kinsolving attended the Episcopal High School, Fairfax County, Virginia, 1906-1914; University of Virginia 1914-17; majored in Philosophy and English. He served from April to September 1917 as volunteer ambulance driver, as private in the French Army, then enlisted in the United States Army Ambulance Service with the French Army. He was commissioned First Lieutenant in 1918, and awarded the French Croix de Guerre.

He was connected with the firm of Graham-Parsons Company, Philadelphia brokers, from 1919 to 1921. He then entered the Protestant Episcopal Theological Seminary in Virginia in 1921. He graduated with the Bachelor of Divinity degree in 1924. He was Assistant Rector of St. Paul's Memorial Church, University, Virginia, and Student Chaplain from 1924 to 1926. He was appointed Chaplain of the United States Military Academy, West Point, New York, by Presidential appointment in 1926-30, and re-appointed in 1930. He resigned in 1933 to accept the position as Dean of the Cathedral of the Incarnation, Garden City, Long Island, N.Y. He resigned as Dean of the Cathedral on November 1, 1940, to accept the Rectorship of Calvary Episcopal Church, Pittsburgh, Penna.

In January 1945 he was elected Bishop of the Protestant Episcopal Church of the Missionary District of Arizona, and was consecrated May 29, 1945.

The honorary degree of Doctor of Divinity was conferred upon him in 1937 by New York University, and in 1945 by the Virginia Theological Seminary.



REV. RAYMOND ARTHUR KURTZ

Reverend Raymond Arthur Kurtz

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The present rector of St. Stephen's was born in Buffalo, N.Y., in the year 1898, and christened Raymond Arthur Kurtz. He was confirmed at Geneva, N. Y. in 1922, and received his education in the Empire State, at Hobart College, Geneva, New York.

Evidently his entire life has been devoted to the service of the Church. After graduation from the General Theological Seminary in New York City he was ordained at Buffalo, N.Y. in 1928, and made Curate of the Church of the Good Shepherd in that city in the same year, where he remained until 1932. Then he was made Associate Rector of St. James, where he served until called to St. Mary's of Charleroi, Penna.

Then, for health reasons, he went to Tombstone, Arizona, where he served St. Paul's for two years. He was called to Holy Trinity of West Palm Beach, Florida, where he remained until a call came from St. Stephen's in Douglas, to succeed Rev. C. Lee Mills.

Since March of 1943 the Rev. Raymond A. Kurtz has carried on the work of the Parish in a manner worthy of his predecessors, and here he ushers in this "Year of Jubilee of 1953." True to the record of the founders of this Parish, he has contributed to the cultural life of the community, because of his love of art, music and poetry. He has identified himself with service clubs, Masons, and Elks and worked in harmony with the several religious denominations in the city.

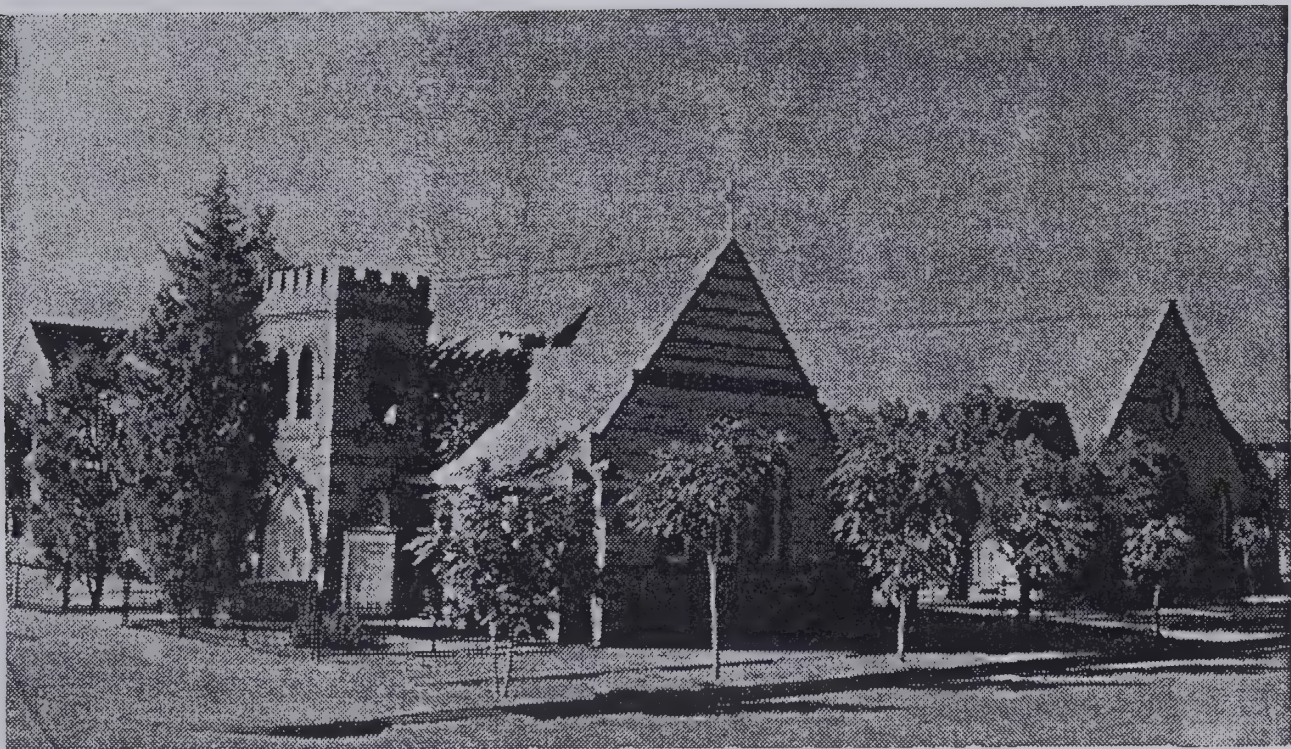
List of Licensed Layreaders

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1894	Lawrence E. Nowers	by Rt. Rev. John Mills Kendrick
1900	Frederick W. Nichols	by Rt. Rev. William Croswell Done
1901	H. Ivor Thomas	by Rt. Rev. John Mills Kendrick
1903	Albert F. Parsons	by Rt. Rev. John Mills Kendrick
1911	Russell P. Kyle	by Rt. Rev. John Mills Kendrick
1913	George W. Cass	by Rt. Rev. Julius W. Atwood
1927	Charles A. Nichols	by Rt. Rev. Walter Mitchell
1931	John E. Jones	by Rt. Rev. Walter Mitchell
1942	Gordon Hoopman	by Rt. Rev. Walter Mitchell
1947	Irving H. Wentworth	by Rt. Rev. Arthur B. Kinsloving, 2nd.
1949	Henry Hutto	by Rt. Rev. Arthur B. Kinsloving, 2nd.

Memorial Gifts

- 1903— Memorial altar windows by Mrs. J. S. Douglas, for Lewis Williams, Harriet Williams and Grandson.
- 1912— Lectern for Rt. Rev. John Mills Kendrick, D.D.
- 1915— Baptismal font for Thomas Beecher Sexton
- 1920— Sterling wafer box by Rev. E. W. Simonson.
- 1921— Altar hangings, by Mrs. J. S. Douglas.
- 1924— Hand-carved fireplace in Parish House, by James S. Douglas.
- 1936— Three windows in memory of Rev. E. W. Simonson.
- 1937— Altar rail, choir stalls and pulpit, by Mrs. William Adamson
- 1945— Memorial Windows in Church:
 - Edward Joseph and Beatrice Thompson Lake Leahy
 - Lewis and Ada Brown
 - Christine and Martha Criley
 - St. Cecilia's Guild
 - Alex Baird, Jr.
 - Mary Mullen Palmer
- 1949— Communion Service, by the daughters of Rev. and Mrs. Simonson
- 1949— Church Flag in memory of Henry F. and Cordilia Sanford
- 1949— National Flag, silk, given by Mrs. A. E. Jackson
- 1950— Bishop's chair, two side chairs and Credence Shelf in memory of J. S. Williams.
- 1950— Alms plates and receiving basin for Mr. J. S. Williams.
- 1950— Two wrought iron candelabra by Mrs. F. P. Moore
- 1951— Credence cloth in memory of Harry M. Mellas
- 1952— Hymnals in memory of Harry H. Scheid
- 1952— Altar Cloth in memory of Harry M. Mellas
- 1952— Two brass floor candelabra in memory of Ashley B. Packard.
- 1952— Two Chancel Prayer Books in memory of Prudence Jane Andrews



ST. STEPHEN'S CHURCH — TODAY

EDITOR'S NOTE

Those interested in more complete biographical sketches of Rev. E. W. Simonson, S. W. French, B. A. Packard, Dr. J. J. P. Armstrong, John Slaughter, the Douglas family and others mentioned in this History are directed to read the collection of biographies in the archives of Arizona Pioneers Historical Society, in their library at Tucson, under the title, DEAR OLD COCHISE

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